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1687 M. Joutel²⁸ of Salle's party spoke of "Cappa," an Indian village. The name of a land line near Little Rock.

SALINE.—This name, of such common occurrence in South Arkansas, is best explained by Dunbar and Hunter in speaking of the Saline River that enters the Ouachita between Ashley and Bradley counties.

"It has obtained its name from the many buffaloe salt licks which have been discovered in its vicinity. Although most of these licks, by digging, furnish water which holds marine salt in solution there exists no reason for believing that many of them would produce nitre" (p. 131).

See also *Marie Saline*.

SALISAW.—Nuttall (p. 168) has "Salaiseau"; in *Long's Expedition* (ii. 225) reference is made to "*Bayou Salaison*, or meat salting Bayou," which is probably the correct derivation. It might have come, however, from *Salés eaux*, dirty water, or from *Salissant*, that soon gets dirty. Stream in Indian Territory near the Arkansas line.

SMACKOVER.—*Chemin couvert*, covered road. The original land map surveyed between 1838 and 1845 has this spelled "Smack overt:" this suggests that the original might have been *Chemin overt*, open road. Dunbar and Hunter, however, speak of it as follows: "A creek called Chemin Couvert, which forms a deep ravine in the highlands, here enters the river." (p. 133.) Stream in Union county.

SPADRA.—(?) Village and stream in Johnson county.

TCHEMANAHAUT.—*Chemin à haut*, or *Chemin à eau*. The old land plat of 19 S. 7 W. spells it "Chimanahaw" (1842). Stream in Ashley county.

TEAGER CREEK.—Probably from a proper name. Dunbar and Hunter (p. 142) say: "'Fourche au Tigree' (Tyger's Creek.)" Stream in Hot Springs county.

TURNWALL.—*Terre noir*, black land. This stream runs through the "Black lands." Featherstonhaugh speaks of it²⁹ as Tournois, and philologists suggest that Turnwall would not be derived from *Terre noir*.

²⁸ *Op. cit.*, pp. 142, 149, 155, 159, 160.

²⁹ *Geological Report of an Examination made in 1834*. Washington, 1835, p. 73.

Terre Rouge is the name of a stream in the same region, and this stream flows through the tertiary red lands. The *Terre Noir* flows through the chalky cretaceous black lands, and I think there can be no doubt about the explanation here given. Some of the maps of the state put it down "*Terre noir*." The old land plat of 9 S. 19 W. (1819) has it "*Terre noire*;" others have it "*Terre noir*." Creek in Clark Co.

WASHITA, see *Ouachita*.

WAVER LIGHT.—*Wavellite*. The mineral of this name is found in Garland county. Formerly post-office in Garland county west of Hot Springs.

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ANGLO-FRENCH WORDS IN ENGLISH.

BEHRENS¹ proposes some interesting questions in regard to the relation between the Anglo-French or, as he would have it, Norman-French and Germanic elements of our English vocabulary, which, he says, either remain unanswered or have been answered very unsatisfactorily. He himself attempts no definite answer to any one of his questions but contents himself with some general observations, along the line more fully developed by Skeat in his *Principles of English Etymology*, Second Series, 1891. A careful study, however, of the smallest portion of our English vocabulary, with the view of arriving at a definite answer to any one of Behrens's questions, shows that some of the general statements both of Behrens and Skeat must undergo very sensible modifications before they can be said to fairly represent the facts.

Skeat, for example, says that our Anglo-French words came in to fill a want, and that when this want was supplied the borrowing ceased.² Undoubtedly with the new civilization brought in by the Normans, many words were necessarily adopted with the thing or conception for which they stood. But only a small portion of our Anglo-French vocabulary entered in this way, as an examination of either Skeat's or Behrens's lists of Anglo-French words in English will show. The vast

¹ Paul's *Grundriss*, vol. i, p. 812.

² *L. c.*, p. 13.

majority came into the field and competed with Old-English words, expressing approximately the same idea. In the struggle for existence that ensued, many of the OE. words were worsted, fell into disuse, and died; others shared their territory with the new-comers, but in the course of centuries have been driven into closer and closer quarters; while still others live with them on an equal or at least amicable footing.

A striking example of this borrowing where there was certainly no want, is seen in the series of OE. words, found in the oldest texts as well as in the later ones, *here*, *werod*, *ferd*, for which the Anglo-French words, *host*, *army*, were borrowed to the complete discomfiture of their OE. synonyms. Again, the OE. had *peod*, *leode*, *folc*, two of which the Anglo-French *people* and *nation* have already conquered, while the third *folc* has been shorn of much of its power. The people, the army, *par excellence*, being that of the conquering host, these words might be regarded as significant of the accuracy of Behrens's statements: "So sind französische hauptsächlich Bezeichnungen welche Bezug haben auf Verfassung, Verwaltung, Hof, Kunst, Wissenschaft, Titel u. Würden. Vorwiegend germanisch sind Ausdrücke welche sich auf Ackerbau, Schifffahrt, die umgehende Natur beziehen."

But the fact that '*dales* became *valleys*, *streams*, *rivers*, and *worts*, *herbs*' (Sehele de Vere) indicates that no such line of demarcation can be drawn. Rather is it true that, then as now, every man carried a dictionary of synonyms in his head. As he learned new words, he inserted them among the words which he already knew. It is not at all astonishing if the latter underwent a displacement either partial or complete. This displacement was determined by the principle stated by Bréal in his *Semantique*:³

"Toutes les fois que deux langues se trouvent en présence, il se fait un travail de classement qui consiste à attribuer des rangs aux expressions synonymes. Selon qu'un idiome est considéré comme supérieur ou inférieur, on voit ses termes monter ou descendre en dignité. La question de linguistique est au fond une question sociale ou nationale."

These assertions are well illustrated in an attempt to partially answer one of Behrens's questions:

"In welchen Fällen sind germanische Wörter,

3 P. 30.

welche denselben Begriff ausdrückten u. dieselbe Sache bezeichneten wie das eingedrungene fremde Wort durch dieses ganz oder partiell verdrängt worden?"

If for this purpose the vocabulary of Henry Sweet's volume of *Oldest English Texts*, published in 1885 by the Early English Text Society, be examined, some interesting results may be obtained. These texts all belong before 900 A. D. and are printed from contemporary manuscripts. The question, then, in reference to these texts presents itself in this way: what words in this vocabulary, still living at the time of the Norman conquest, have been wholly or partially replaced by words borrowed from the Anglo-French?

1. Oldest English words wholly displaced.

The OE. word as it appears in these oldest texts will first be given, then its form as it appears in texts of the period of the Norman Conquest or later, and lastly, the French-English word, expressing the meaning of the OE. word, and which, we may reasonably suppose, had much to do with its disappearance. The French-English word must, of course, in every case be one introduced during what is generally known as the first period of French influence, or from the Norman Conquest to the latter part of the thirteenth or beginning of the fourteenth century, according to Emerson, or to the middle of the fourteenth or at least before the fifteenth century, according to Skeat. The quite appreciable vocabulary common to OE. and OFr. (I have noted sixty-four OE. words in Chrestien de Troyes) will not, then, be included in this discussion.

Here, *Ormulum*, *here*=host, army.

Werod, Ælfric on the *Old Testament*, *werod*; *weorede* in Layamon's *Brut*=host, army.

Ferd, Lay, *ferde*=host, army.

Geteld, Ælfric's *Lives of the Saints*, *geteld*, Lay. *teld*=tent.

Stefn, *Orm.* *steffne*=voice.

Gewitan, *Orm.* (*witenn üt*)=to depart.

Forwurd, *Orm.* *fortwurrpenn*=perished.

Frip, *Orm.* *fripp*, Lay. *frip* (*pais* in the later Lay. text)=peace.

Sibb; Lay. *sibbe*=peace. *Sibb* came to be used particularly for family peace. Hence our obsolete *sib*=family relation, and adj. *sib*=akin.

Wlite in *Vespasian Psalter*=beauty; in *Orm.*=face.

Ond-wlite in *Vespasian Psalter*=face.
 Fremð, *Orm.* fremmd= strange.
 Arian, Ælfric's *Homilies*, *arian*=to honor.
 Gebed, Ælfric's *H. gebed*, Lay. *bed*=prayer.
 Bi-swican, *Orm.* biswickenn=to deceive.
 Cwæman, *Orm.* cwemenn=to please.
 Eað-mod, *Orm.* eadmod=humble.
 þeod, *Orm.* and Lay. *þeod*=people, nation.
 Lēode, Lay. *leoden*=people, nation.
 Ēa, *Orm.* *ae*=river.
 Ēam, Ælfric's *Lives of the Saints*, *eam*=uncle.
 Tælan, *Orm.* and Lay. *taelan*=to (accuse),
 blame.
 Æpele, *Orm.* *apell*=noble.
 Ofer-fechtun=conquered.
 Dysig, Ælfric *dysig*=foolish.
 Cerran, Ælfric's *H. cierran*=to turn.
 Casere, Ælfric's *H. casere*=emperor.
 Twēon, Ælfric's *H. tweonian*=to doubt.
 Spæd, *Orm.* *spedd.*=riches, abundance.
 Lēas, Lay. *laes*=false.
 Gisl, Lay. *gisles*=hostages (itself in the later
 Lay. text).
 Wynn; Lay. *win*=joy.
 Ed-wit, Lay. *aed-wit*=reproach.
 Sið, *Orm.* and Lay. *sið*=journey.
 Fūs, *Orm.* *fus*=eager.
 Froefran, *Orm.* *froffrenn*=to console, comfort.
 Atur, *Orm.* *atterr*=poison.
 Feorm, Lay. *feorm*=feast (in the later text of
 Lay. *mid-festen*).
 Gegenga (=fellow-traveler) Lay. *genge*=com-
 pany, people.
 Dēor-wyrðe, *Orm.* *deorwurrpe*=precious.
 On-ræs, Lay. *raese*=attack, assault.
 Win-berge, *Ancren R.*=grape.
 Cumb (survives in proper names)=valley.
 Denu, *Ayenb.* *denu*=valley.
 Nift, Manning's *History of England*, *nift*=
 niece.

2. Oldest-English words, which still survive by the side of French-English words, originally synonyms, but which are of specialized, rare, or poetical use. M. Bréal in his review of Noreen's *Om. språkriktighet*, says that which sticklers for Saxon words may well ponder upon:

"L'anglais s'est de tout temps montré facile aux importations. Il y a gagné de doubler son vocabulaire, ayant pour quantité d'idées deux expressions, l'une saxonne, l'autre latine ou française. . . . Il faudrait être bien entêté de

"pureté" pour dédaigner cet accroissement de richesses: car il est impossible qu'entre ces synonymes il ne s'établisse point des différences qui sont autant de ressources nouvelles pour la pensée."

These differences have here not only been established as under number 3, but they have so far accentuated themselves that the language of to-day is here seen in the process of stripping itself entirely of many of them. Were one to use exclusively Saxon words, he would often find himself talking to the majority of people unintelligibly. Even Bréal seems unaware of the fact that between *kindred* and *family*, by which he illustrates the second of his above-quoted sentences, *kindred*, as a substantive, is fast disappearing from common speech (at least in this part of America).

An-fald=simple.
 Wiht=creature.
 Pliht=danger, state.
 Metan=to measure.
 Dæl=part.
 Stede=place.
 Bi-bude=commanded.
 Folc=nation, people.
 Hīw=color.
 bœn=prayer, request.
 Leoran=to pass, depart (p. p. lorn).
 Hord=treasure.
 Dæl=valley.
 Wyrth=herb.
 Weald=forest.
 Lyft=air.
 Clyppan=embrace.
 Nēten=beast.
 Cynn=race, family.
 Dōm=judgment.
 On-wendan=to move.
 Wrecan=to avenge.
 Bliss=joy.
 Getæl=number.
 Brūcan=to enjoy, use.
 Werian=to defend.
 Ealdor-mann=chief.

Gelician=to please ("It likes me not" is old but considering its later use of an active verb, it might have been put under number 3).

3. Words in Oldest Eng. with French-English synonyms, both still in common use, though more or less differentiated.

(Ge)feoht—(fight)-battle. D man—to judge.
 Cild—infant. Feoh—money.
 Stician—pierce. Lust—desire.
 Settan—place. Willinian—to desire.
 Wundor—marvel.
 Wyrð—honour, dignity.
 (Ge)þeapt—counsel, advice.
 Milde—gentle.
 Ryne—course.
 Grimm—fierce.
 Gest—stranger.
 (Ge)grīpan—seize.

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*Sedere, *Essere AND Stare IN THE
 POEMA DEL CID. (Conclusion.)*

SYNTAX OF *estar*.

1. It forms the periphrastic conjugation as in modern Spanish:

- v. 2, Tornaua la cabeça e *estana*-los *catando*.
 154, Sonrisos Myo Çid, *estana*-los *fablando*.
 541, Los moros e las moras *bendixiendol estan*.
 1058, Pagado es Myo Çid que lo *esta aguardando*.
 1243, Myo Çid don Rodrigo en Valençia *esta folgando*.
 1746, Reçibien-lo las duennas que lo *estan esperando*.
 2218, *Estan parando* mientes al que en buen ora nasco.
 2305, Mager los *estan lamando*.
 2439, Alço sos oios, *estena* adelant *catando*.
 3123, *Catando estan* a Myo Çid quantos ha en la cort.

As already observed, there are seven examples of the same use of SEDERE. The copula *ESSERE could not be employed in such locutions. The auxiliary in:

- v. 786, Ca en alcanz sin dubda les *fuieron dando*,

is to be regarded as the preterit of *ir*, which may still be used with the pres. part.

2. *Estar* denotes residence in a place.

(a). This use is very frequent in the epic formula *Dios* (or *Padre*) *que esta(s) en alto* (or *en çielo*):²⁷

- v. 8, Sennor padre que *estas en alto*.
 330, Padre que *en çielo estas*.
 497, A Dios lo prometo, a aquel que *esta en alto*.
 792, Grado a Dios, aquel que *esta en alto*.
 1297, Por aquel que *esta en alto*.
 2126, El padre que *esta en alto*.
 2892, Plega al Criador que *en çielo esta*.
 2324, El padre que *esta en alto*.
 2456, Al padre que *esta en alto*.

As opposed to these nine examples of *estar*, there is one of *es* from *ESSERE:

²⁷ Cf. the *Bible*, *San Mateo* vi, 9: Padre nuestro, que *estás* en los cielos, etc.

- v. 2094, Aludol el Criador el Sennor que *es en çielo*.

Here, by emending to *esta* and eliding the *e* of *que*, we obtain a hemistich of the Cornu system, a good *romance* verse: *él Sennór que está én çílo*. In another isolated case, where *Parayso* is the place mentioned, *es* is used instead of *esta*:

- v. 350, El vno [that is, one of the robbers crucified with Christ] *es en Parayso*.

There is no obvious reason here for the use of *es*. The modern editions of the *Bible*, as that of New York, 1826, have, *San Lucas* xxii, 43, "Y Jesus le dijo: En verdad te digo, Que hoy *serás* conmigo en el Parayso;" so that the Biblical passage seems still to exclude *estar* here.

(b). *Estar* denotes residence in a well-terminated place; as, in a city, etc.:

- v. 239, Y [=en San Pero] *estana* donna Ximena.
 294, Vansse pora San Pero do *esta* el que en buen punto naçio.
 485, Fellos en Casteion o el Campeador *estana*.
 623, Myo Çid con esta ganança en Alcoçer *esta*.
 903, *Estando* alli [=sobre el Poyo] mucha tierra paraua.
 1392, Adelino pora San Pero o las duennas *estan*.
 1398, Saluda-uos Myo Çid alla ond de [=onde,²⁸ that is, en Valençia] elle *esta*.
 1406, Enviolos a Myo Çid a Valençia do *esta*.
 1484, Su mugier e sus fijas en Medina *estan*.
 1537, Ondrado es Myo Çid en Valençia do *estana*.
 1621, De aquel rey Yuçef que en Marruecas *esta*.
 1304, Dieron le en Valençia o bien puede *estar* rrico (=where well he may dwell in might).
 1827, Legan a Valadolid do el rey Alfonso *estana*.
 2853, Mucho uos lo grade e alla do *esta* Myo Çid [that is, en Valençia].
 2854, Assi lo flago yo que aqui *esto* [=en Santestean].

In contrast with the fifteen examples of STARE there are two of *ESSERE:

- v. 1559, Apres *son* de Valencia,
 2947, Afelas sus fijas en Valençia do *son*.

In v. 1559, the hemistich will become a good *romance* verse of seven syllables, if we read *estan* for *son*: *Áprés están dé Válencia*.

In v. 2947, *son* is in assonance and may not easily be expunged from the text. Is it used here by poetical license? See below similar examples of *son*, where we expect *estan*.²⁹

3. *Estar* indicates a more or less temporary

²⁸ So Restori, *Propugnatore* xx., *parte sec.*, p. 163.

²⁹ V. 2858, Minaya va uer sus primas do *son* [that is, en Santestean], probably belongs to this category. Here also the assonance makes it difficult to deal with the *son*.